AN AFFLICTED MAN's TESTIMONY CONCERNING His Troubles.

LOng Afflictions expoſing me to many Obloquies and Dangers, I think meet for the Goſpel's ſake to leave ſome Account of my Ways by this preſent Writing, that Truth may appear whatever become of me.

In my Youth while I ſtudied at *Oxford*, very piercing inward Troubles preſſed my Mind for ſeveral Months together; which made me ſpend many an hour in ſecret penſiveneſs, and by ſupplication to importune the Lord for his Mercy and favour through Chriſt, in a more earneſt manner than I had been acquainted with before. And being heartily convinced of the goodneſs of God, I took a Reſolution to ſerve him more carefully than I had done, and ſoon found much ſweetneſs in Duties both publick and private. About that time I was viſited with a violent Feaver, and

that danger being paſt, another ſurprized me upon the Occaſion following: One that ſeemed a Genteel perſon took acquaintance with me, who ſelling a Horſe in the Town, entred my Name in the Toll-book as a Voucher for him. The Buyer informing me that he was gone, and that my Name was in the Book in his behalf, I was much vexed at it, becauſe I ſuſpected him to be extravagant. And when he came to *Oxford* again I urged him to find another Voucher, and to take out my Name, which with much indignation he did, and then ſwore he would kill me; and I think he came to my Chamber-door for that purpoſe. Some time after he was taken in a Robbery and put to death, ſo God delivered me from his hands. About the end of the Civil War, Viſitors being ſent into the Univerſity, I was among others queſtioned to be removed from a Place I had in a Colledge, and another voted in: My Crime was an Anſwer I had given to the ſaid Viſitors, to ſubmit to them as far as lawfully I might; and that was conſtrued to be a Contempt, though I intended Modeſty and Warineſs by it. Upon the ſolicitation of ſome Friends, the matter was deferred, and a Fellowſhip in another Colledge promiſed me. In *June*, 1649 I was appointed to make a Latin Declamation in Praiſe of Clemency. The Theme being mitigating, and gratefull to my Diſpoſition, and ſeveral conſiderable perſons being to hear the managing of it, I did it as effectually as I could: And the Meditation thereof being always ſeaſonable, take a true Copy of it as followeth.

Novum

Novum inchoantibus Imperium utilis Clementiæ Fama.

Academici,

AD *arenam hanc literariam audacior accedo, cum non ſim Lugdunenſem rhetor dicturus ad aram, nec tale ſcando roſtrum ubi ſevera increpat juſtitia, ſed ubi candida allicit clementia, propter veſtram impoſitionem mihi dicenda, & propter noſtram imbecillitatem a vobis exhibenda: & ſciatis obſecro non magis neceſſariam eſſe clementiam nova inchoantibus imperia, quàm vetera renovantibus exercitia. Eam igitur exiguâ ſaltem inſequamur laude, quæ ſuos magnâ inſequitur utilitate. Hic referam Metellum Celtibericum bellum in Hiſpania gerentem, qui cum partem urbis Centobricæ, quam obſidebat, machinâ diruere, humanitatem propinquæ victoriæ prætulit. Nam cum Centobricenſes diruptionem muri filiis ſuis replerent, miſereſcens ab expugnatione diſceſſit. Quo quidem tam clementi facto etſi a cruentis unius urbis mœnibus receſſit, omnium tamen celtiberarum urbium animos attraxit, ſibi benevolos, adeo ut victoriam obtinuerit quod expugnare noluit: eaque provincia in ditionem ejus acceſſit ſponte, quam repudiavit cogere: permittitur amicè regnare, quia noluit hoſtiliter ſævire. Ruſticus ferocem juvencum citius ſubjiciet jugo titillando quàm luctando; ſin flagellis verberet, & ſtimulis laceſcat, furibundum faciet non domitum; nec accipiet collo jugum, ſed rejiciet cornu dominum. Ita & inſoliti imperii jugum reipublicæ facilius imponatur, eam mulcendo quàm aſperè tractando. Si vero ſecuris diſſecet, & enſis perforet, non tam vulnerant quam pungunt, excitantq; populum, ſemper compertum bellum eſſe malorum capitum, & plurium cornuum; quam ſi obtuſum*

Majeſtatis Sceptrum inſtigabat, acutus militis gladius in rabiem irritet. Sola ſeveritatis lima magis acuit quam polit. Acida poma dentes acuminant: ita & auſteræ tyrannorum actiones ſubditos exaſperant. Quanto interior eſt regnantis ſeveritas, tanto remiſſior eſt regnati fidelitas, nec ullum violentum Imperium erit perpetuum. Quinimo qui terrore ſui tremere facit ſubditos, diſcutit ſuum ex eorum cordibus regnum, & langueſcit imperium quod quotidianâ metus febre, præ tyranni rigore, palleſcit. Motus trepidationis non terris convenit, licet aſtra conſervat, civitates deſtruit. Novam introducentibus gubernationem periculoſum eſt vi obtrudere; cœpti legitimatio verbis non verberibus probanda eſt: Dilemma non biceps gladius ſit argumentum; opponentes confutentur ſyllogiſmis, non conſternantur tormenti globulis: reconciliandi ſunt manſuetudine, non perdendi rigiditate. Dominatus qui cruoris diluvio ſuperſtruitur, difficulter ſtabilietur, ſed iræ minimæ exhalatione perpetuò jactabilis, fluctuabit. Quod ſuper cadaverum cumulum erigitur, dicatur ſepulchrum potiùs quàm imperium; nec firmum erit poteſtatis ædificium, quod ſuper aliorum ruinas fabricatur, ſed firmiſſimum erit cujus ſtructura humanitatis cœmento conglutinatur. Quorum corpora captivitatis ligabantur catenis, illorum corda nobis ſtrictius vinciemus remiſſione, & alacriter eis præſtabunt obedientiam, quibus debent vitam. Regnum erit tranquillum ubi ſereni regis mores; ſi verò torvi ſupercilii nubibus nigreſcat facies, crepent inſurrectionum tonitrua, erumpent candeſcentis iræ fulgura, & ferient poteſtatis arcem ictuum fulmina. Victoria minimum habebit invidiæ, ubi plurimum clementiæ. Imperator qui habet in animo manſuetudinem, gerit in ſinu Magnetem, nec ulli ſunt tam ferreæ pertinaciæ quin ad ſe trahet. Quicunque autem caſtigantes exercent truculentiam, populum perterrent magis quàm emendant; ſtupidum iis injiciunt horrorem,

non vividam probitatem: imo Gorgonis ora gerunt, & ſubditos ſi non in lapides, ſaltem in truncos vertunt mutilando. Ad clementem Imperatorem confeſtim ac alacriter accelerant qui ſuis peccatis veniam ſperent, ſtatuentes aquè tutum eſſe ad pedes ejus ſe projicere, ac ad aram confugere. Recentem Romuli urbem populus confluxu ſui citò replevit, cum noverat aſylum eſſe: civitatula cœſpititia peccantibus manſuetum præbendo patrocinium, grande tandem evaſit Imperium. Nec exprobretur clementem negligere juſtitiam, ſuam enim debitam honeſtatem cuiq; reſtituit, dum quoſq; ingeniosè pravos efficaciùs ad bonos mores reducit mitiùs caſtigando: plures enim pœnitet deliquiſſe erga benignam patris patriæ bonitatem, quàm tyranni ſævitiam. Itemq; ſufficiens, licet humanior pœna eſt, ut delinquentes propter culpas rubeſcant pudore potiùs quàm ſanguine. Quinimo quis propiùs accedit ad Deorum, ignoſcere gaudentium, naturam, quam qui exhibet clementiam? Et divinis indito moribus populus religioſius obtemperabit. Hinc provida Natura regi apum negavit aculeum, cupiens eſſe manſuetum tollendo ſæviendi inſtrumentum. Sapientiſſima mater clementiam fecit illi neceſſariam quia novit utilem. Herba Ocimum ſi tractetur leviter ſpirat ſuaviter, ſin durius affricetur, fœtido odore nares infeſtat: non aliter ſi ſubditi molliter tractentur gratum emittent obedientiæ anhelitum, ſin graviter comprimantur, contumaciæ graveolentiam exhalabunt. Interim auditores, vereor ſi aquè prolixè ac imperitè dicerem clementiam, ne veſtram ſuſcitarem iracundiam. Malim itaq; reliquum hujus virtutis encomium facundiori ſilentio admirari, quàm extenuare exilitate dicendi. Hactenus tantum veniâ digni ſunt orationis noſtræ ſolœciſmi, quòd clementiæ veſtræ materiam ſuppeditaturi, ut incipiat praxis, ubi deſinit ſpeculatio.

Whether my diſcourſe of *Clemency* procured me ſeverity, I cannot tell, but ſure I am that ſoon after it was uſed towards me; for I was accuſed as diſaffected to the things then in being, and denyed the Profits of the Fellowſhip promiſed me: the Head of the Houſe, and the new Fellows there, with the Viſitors connivance, combining to make me *Socius Honorarius* only, though I was Senior to them all but the Head. Being thus left deſtitute of any encouragement in the Univerſity, after a while I went into the Countrey to ſee my Friends, who perſwaded me to be there employed, and the *Sine Curâ* of *Llanrhaiad* in the Counties of *Denbigh* and *Montgomery* being vacant by death, was conferred on me; where being freed from the Pariſh charge, I exerciſed my Talent in Preaching there, and elſewhere, and ſometimes Catechizing, and with ſuch as were willing I monthly faſted and prayed on a Week-day, either in private or in publick, and invited others to aſſiſt me therein alſo. And commonly when I ſpent time in ſuch Exerciſes, I ſhould have abundant Conſolations in my ſpirit. But ſome of the richer ſort and others in that Countrey, that did not reliſh ſuch things, but delighted more in natural Recreations, Company, Complements, and other Buſineſſes, and were addicted to be litigious, wrought me many troubles: who hearing that the *Regius* Profeſſor in *Cambridge* had a Promiſe of ſome *Sine Cure*, invited him to make for mine, and to exhibit Articles againſt me into the Protector's hand, alledging me to be diſaffected to his Government, and inſufficient for the Living I held. Thereupon an Order was made, requiring me to appear before the Council, and it was ſent down unto my Accuſers, who endeavoured

ed to conceal it from me, that I might be outed upon Contempt. They ſent a Fellow to my Houſe, that left word with my Servant, that I ſhould be at *London* within three days, and ſayd no more, neither left any order. Yet they drew an *Affidavit*, and got him to ſwear before a Maſter of *Chancery*, that he left the Order at my Houſe. Suſpecting the matter, I ſent up with ſpeed, and had a Copy of my Accuſation, and time to anſwer it: And when it came to a hearing, their Allegation of the firſt branch of the Accuſation was diſcredited by their colluſion in the matter of my Summons to appear, and the other was confuted by the Approvers of publick Preachers and others; thereupon I was diſcharged, as being wrongfully moleſted. Three Years after as I was riding homewards from preaching in a Winter Night, I obſerved a Man ſit on Horſeback at the end of a dark Woody lane, who affronted me as I rid by him, and attempted to aſſault me, but my Horſe outwent him. Soon after one came down with the great Seal to claim my Benefice, and by the Date of his Pattent it appeared that it was had out about the time that Lurcher ſet upon me; but Times then altering, that pretence alſo became ineffectual. In the Year 1660 about the end of Winter, the Biſhop of the Dioceſs newly enſtalled, ſends word that he had my Benefice granted him in *Comendam* by the King, and demanded of my Farmers the Rents due for the Summer foregoing, while I took pains there and thereabout. For a while it ſeemed very harſh to me to be deprived of my Livelihood and Employment, and the more, in regard I had obtained it fairly without miſplacing any Man, and paid

yearly about forty pounds out of it to Widows and Fatherleſs, and had ſeven Years poſſeſſion of it, and his Majeſty's Proclamation to continue all in their poſſeſſions, unleſs ejected by due courſe of Law; neither was any thing demanded of me by Authority, that I refuſed to do: For nothing was then requiſite to be tendred to Incumbents that I heard of, but the Oath of Allegiance, which I took: alſo for the *rich man that had many Flocks, to take away an only Lamb*, might grieve a Prophet: Notwithſtanding deeming a ſuit at Law would be as bootleſs as vexatious, I did quietly ſit down by the loſs.

Afterwards I lived very privately, and as inoffenſively as I could. For peace take I often went to hear the Conformiſts in publick, and ſeldom joyned in private Worſhip with any greater number than the Law allows of, and never medled with any deſigns to diſturb the Government; yet I could not avoid the frequent moleſtations of evil Men. In the Year 1666 ſeveral armed men, and one of them with his Sword drawn, uttering terrible words, ruſhed into my Houſe in the Night, and abuſed my Family, called me a Traytor, thruſt into my Cellar, and made themſelves drunk with my Beer, and taking me Priſoner, barbarouſly guarded me to the County Gaol, in ſeveral Paſſions drawing upon me by the way, tho' I was conſcious to my ſelf of no Crime, neither did they prove any againſt me that I heard of. It coſt me Time and Money to be releaſed, and upon my return home one of my Children dyed, that took a Fright by that Riot, and a fret in my abſence. Within few Months after my Wife and ſome of the ſurviving Children being diſcouraged in

in their Obedience to me, by the many Injuries they ſaw inflicted upon me, became undutiful by the Colluſion of my Perſecutors, which did imbitter my Afflictions far more than any Priſon or Danger I had been in, or feared to come into: For ſeveral Years I had Comfort in them, while I had ſorrow from others: when it was tempeſtuous without doors, I had a calm within; before the blows lighted on my Cloaths, but fell on my Bowels. But the worſe my Domeſtick Troubles were for me, the more vigorously they were fomented and encreaſed by thoſe that hated me Some were employed to perſwade my Children that it was better for them to be without me; and my Wife was ſo far alienated from me, that ſhe importuned me to part with her and live aſunder, though for ſixteen Years before we had lived together as lovingly as any couple in that Country. Then by mutual Conſent I was induced to go to *Oxford*, and afterwards to *London*, where in the Year 1675 as I was buſie about the Printing of *Welch* Books, my Life was endangered by moſt violent Poyſon, cauſing vehement butting and tearing pains in my Body, and a ſenſible conflict in my Chest and Bowels, like the beating of Pulſes. The fourth Night I lay ſo, being brought to the foreſt plight, upon a ſudden the pores of my Body opened, and poured out ſuch abundance of ſweat as wet my Shirt in few Minutes, bliſters brake out upon my Lips, and I purged ſomewhat like blood. And a few years after, as I was laboriouſly employed about correcting an Impreſſion of the *Welch* Bible, I was again brought to Death's Door by deadly poyſon, and while I lay ill, had a great loſs by being robbed. And many times before

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and ſince have found dangerous baits in my Food, and perilous traps and ſnares laid for me in my way.

Having been in *London* a long while, I had a deſire to ſee my Countrey, and therefore took a Farm there, intending thereby to be helpful to the remainder of my Children theſe laſt Years: and though I thought to live below the Weather, yet Malice wrought againſt me ſtrangely there, by killing or ſtealing my Cattel in the Night, and throwing open my Corn and Graſs to be eaten up, and ſometimes turning my Cattel to other grounds, that they might be killed or pounded; yea ſtigmatized Felons were brought to a Court, there to ſwear falſly againſt me, and the beſt of my Beaſts were preſently driven away by a *Levari*, though I owed nothing to the Party that procured it, neither ſhould I be permitted to make my defence to evidence the Truth; and being ſo many ways, and ſo greatly damnified, I was forced to remove thence.

In ſearching Old Authors for Advice in my Straits, and finding good ſatisfaction therein, I was induced to tranſlate and print ſome of their Writings, calling them *Fatherly Inſtructions*: And being extreamly aggrieved with the wrongs done me and others, ſome openly, but the moſt ſecretly, *Iniquity working in a Myſtery*, and that like it's Author inviſibly; ſo that when I felt the ſmart, I muſt *propheſie who ſmote me*, as the Crucifiers of our Saviour bid him do: I added to it that Appendix, called *Gildas Minimus*, which I wrote to diſſwade from Apoſtacy, and thoſe other Abominations that are like to be very pernicious to theſe Nations, if not timely repented of. And

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expecting Calamity to come on the Land, I wrote in it theſe few Verſes, which then I was loath to print:

Ah Nations proud, he that with many tears
Bewail'd your Sins, ſome cauſes of his fears
Hath written here, amend e're with great ſmart
A Penſil keen engrave them in your Heart.

Poyſons and ſecret Murders ſeemed moſt horrible to me, and the Curſes pronounced againſt them very formidable, as appears in the caſe of the Men of *Anathoth*, for ſeeking to deſtroy the Prophet *Jeremy* thereby. What we read in Chapter 11. *v.* 19. of his Propheſie, *Let us deſtroy the Tree with the Fruit*, the *Septuagint* render, ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ, the vulgar Latin, *Mittamus lignum in panem ejus*, another, *Corrumpamus lignum in pane ejus*, the Chald. Paraphr. *Mittamus venenum mortiferum in cibo ejus ut diſperdamus eum*, which is in *Engliſh*, *Let's put deadly poyſon in his meat, that we may deſtroy him.* In 22, 23 Verſes, the Lord ſhews how he would recompenſe them for it; *Their young men ſhould die by the Sword, their Sons and Daughters by Famine, and there ſhould be no remnant of them.*

Having diligently ſought Direction of God by Study and Prayer, I got my Mind fully ſatisfied, that to follow the Precepts and Examples of Chriſt, and his inſpired Servants, Prophets, Apoſtles, and the Primitive Chriſtians, is the only ſafe way for living and dying, for doing and ſuffering, which is the cauſe I do not run with the ſtream of the World, nor take the ſame courſe as moſt do, becauſe it's ſo much differing from that pattern;

pattern; which inſtructed me what to do in my caſe in reference to God and Man. My Soul was earneſtly ſtirred up to examine the Evidence of my Intereſt in God, and to look to my ſelf, that I live in Obedience to his Goſpel, and by ſeeking of him with a contrite Heart, he enabled me to fear him more than thoſe that can kill my Body, and to be willing to ſuffer rather than wilfully to ſin againſt him, and to *partake of the Afflictions of the Goſpel, rather than of the pleaſures of Sin.* I carefully looked to my deporument towards Men both high and low, yielding Obedience, tribute and tax to whom they were due, praying for Superiours as earneſtly as for my ſelf; and when I had opportunity to be ſerviceable to the publick, in correcting *Welch* Books, or any thing elſe, I diſcharged my Duty with diligence and Faithfulneſs. And though I have been deprived of my Preferment, which might have raiſed me a little out of harms reach, that I ſhould not be troden under all vulgar feet, yet I can be content, when I conſider how ſtormy, toſſing and ſinful the World hath been, ever ſince I was concerned to manage any thing in it, making it difficult or impoſſible for Scholars to obtain preferment, and keep it during Life, without doing and ſaying, if not ſwearing contradictories, uſing of Flatteries, and many queſtionable practices. Sometimes in my Dangers and Loſſes I made lawful application to Magiſtrates for protection, where I had any hopes to be heard, and never medled with any Plots to moleſt them, being obſervant of the Oath of Allegiance; and in caſe I had not ſworn, I thought it inconſiſtent with my Chriſtianity to live in Fraud or Treachery, and ſpeaking peace

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to lye in wait for Blood or Spoil. And ſhould I by the wrongfulneſs of my Sufferings be perſwaded of the lawfulneſs of my defence by reſiſting any of my Oppreſſors, my deſtitute Condition for many Years warns me ſufficiently not to expect any to aſſiſt me therein: And if it would be imprudence in a *Hercules* to engage againſt two Perſons, ſurely it would be ſo for me alone to aſſault Legions. Since my Troubles grew extream, I could have but few to joyn with me in Prayer, and other Goſpel Duties; and if they would not ſhed tears with me, it is not likely they would ſhed Blood for me; *Vanæ ſine viribus iræ.*

As I am not Conſcious to my ſelf of any Crime againſt Superiours, I am ignorant alſo what others think of me in that reſpect, for no Body tells me what my Affliction is for. When *Joab*'s Corn was conſumed, he knew of whom to enquire the cauſe of it, and how to prevent ſuch another loſs. But no body is found to deal ſo well with me, as an ill Man did with him. So that I muſt ſay to every Inſtrument of my Affliction, as our Saviour to him that buffeted him moſt wrongfully: *If I have ſpoken or done evil, bear witneſs of the evil, but if well, why ſmiteſt thou me?*

And as I kept innocence towards thoſe above me, I did ſo alſo towards thoſe about me, not ſeeking to wrong, hurt, or defile any in Soul or Body, Name, or Goods, either ſecretly or openly, fraudulently or violently; yea, ſometimes I had opportunity, and took it to ſhew benevolence not only to my Friends, but to my Foes alſo, by praying, admoniſhing, and helping them in outward needs, and if I can I will do ſo again. I acknowledge that under great preſſures I have complained of my wrongs, and

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the doers thereof, to ſuch as might diſſwade them from their evil; but that I did any thing publickly or privately, with intention to bring any of them to puniſhment, I utterly deny; and if any miſchief befell any of them, it hath been without my Deſign, Contrivance, or Conſent. Yea, I am not without fears, leſt ſome of my dear Relations, and loving Acquaintance, have been prejudiced by my Perſecutors, upon occaſion of my Friendly Converſe with them, or Communication of them: And if it be ſo, I hope God will not impute to me what was done againſt my Will, any more than the Death of thoſe innocent Children to the Wiſe Men that came to worſhip Chriſt at his Birth, who though wiſe, yet contrary to their expectation, by their devout Enquiry ſtirred up *Herod*'s Cruelty, tydings of a meek Saviour making him a Bloody Deſtroyer beyond all ſuſpicion. My Diſpoſition was Moderate alſo towards the eſtabliſhed Eccleſiaſtical Government, acknowledging it's uſefulneſs in exhibiting the Scriptures and Prayers to theſe Nations in their vulgar Tongues, upholding Learning, and a deal of ſmooth and grave Praying and Preaching, and melodious Singing, which I hope by ſome are devoutly improved: And the generality it keeps in a Cuſtomary Profeſſion of the Chriſtian Religion, hitherto keeping out Popery, Mahometaniſm, and Paganiſm, which are embraced by other Nations.

Yet foraſmuch as the greateſt part of our Countreys are void of true Grace, and Chriſtian Godlineſs, or the likeneſs of it, as we may well conclude by Scripture and Experience, and therefore unfit to communicate at Chriſts Table, and to do many other Duties demanded in the Goſpel,

I think it dangerous that Chriſt ſhould be deprived of a Spiritual, Zealous, Holy Worſhip, and Church-Government, according to the pattern given us in the New Teſtament. And therefore am glad for the liberty given to ſuch as God enlightens and ſanctifies with his good Spirit, and makes able to live according to the Goſpel, to meet together in Chriſts Name, to worſhip him with their Spirits, and to participate of his Supper, being he ſeeketh ſuch to worſhip him, *Joh.* 4. and to exerciſe Spiritual Inſtruction and Diſcipline, as he hath ordained, and which the carnal multitudes in all Nations are unqualified for. As praying in the Spirit, pouring out their Souls with groans and tears, and elevated affections in thankſgivings, without external Monitors, as Chriſt and his Servants did in Primitive times, *John* 17. *Acts* 4. 24. *Rom.* 8. 26, 27. preaching with warmth and earneſtneſs, *Comforting others with the ſame comforts that themſelves are comforted of God*, 2 Cor. 1. 4. Spiritually admoniſhing and reſtoring a lapſed Brother, and caſting out the impenitent, that God may have a clean though little Temple to dwell in, and not a Den of Thieves. And though of a long time my Afflictions have bereaved me of the help of ſuch Goſpel Society, and forcibly hindered me to exerciſe my Talent, as I would, for the promoting thereof, yet I congratulate that others may have it.

Envy need not counterwork this matter, the ſucceſs thereof in this ſinful Age not being like to be exceeding great. Providence in Judgment for our Provocations, threatning to remove our Candleſticks, rather than promiſing to encreaſe our Lights. And the way that leadeth to Heaven

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being narrow, and not paved with Pearls, not ſtrewed with Temporal alluring Flowers, but Thorns rather, will be frequented but by few. If there be no pieces of Silver given to the *Judaſes*, but that they be left as deſtitute as the *Nathaniels*, if the ſetting Dogs and *Wolves in Sheepsclothing* fare no better than the innocent Lambs, 'twill be apparent that Chriſts true Diſciples be but a little Flock; Vertue being poor, ſeldom hath many Suitors. Though the Apoſtles and their immediate Succeſſors in outward poverty drew many followers after them by the ſweet Oyntment poured forth upon them, and the power of miraculous Healing; yet now the Caſe is altered in the following circumſtances. Then the Gentile Churches were in their fruitful Youth and teeming Seaſon, and brought forth many Sons and Daughters by the Goſpel ſeed; but now they are grown old, withered and barren; both the Eaſtern and Weſtern Nations having neglected to walk according to the Goſpel for many Generations, the Lord in anger permits them to *obey unrighteouſneſs*; and becauſe *they received not the love of the Truth that they might be ſaved*, they are left to continue *in ſtrong deluſion*. In the laſt days times are predicted to be very *perilous*, and little Gracious, 2 *Tim.* 3. 1, 2. The Spirit of God alſo being ſo generally mocked, becomes more reſerved; Chriſt refuſing to work *becauſe of Unbelief*, and other hainous ſins, which makes religious Duties in moſt places leſs vigorous than they have been formerly.

Furthermore, The World needs not fear hurt by godly Ones, whether they be many or few, together or aſunder; Hypocrites I do not plead for. As our Saviours Kingdom is not of this World, ſo

ſo his Childrens main part of it is not here, but elſewhere laid up with him, and therefore have the leſs need to fight in its defence with carnal Weapons. Their Armour is ſpiritual, Faith their Breaſt-plate, Zeal their Fire, Tears their Bullets, and theſe are uſed for their Enemies protection and ſalvation. So that the World may expect benefit by having good men in it: I mean not that benefit which ſome Politicks write of, That the Prince is ſafer by having Subjects at Variance, as *Cato* would keep Servants that were at odds with one another, that if one imbezled any thing, the other might betray him. If differences among men be of uſe to their Governour, there are enough about worldly matters. But I mean ſuch a benefit as *Joſeph* brought upon the Houſe of *Potiphar*. All Mankind at preſent is more beholding to eight ſuch Perſons in *Noah*'s Family, than to all the multitudes in that Age, though *mighty* and *of Renown*, Gen. 6. and well it had been for *Sodom* and *Gomorrah*, if ten righteous ones had been tolerated among them.

And though the World need not fear hurt by the preſervation of Gods Servants, yet it ſhould greatly fear it for their deſtruction. *Saul* and all *Iſrael* with him payd dear for ſlaying the Prieſts of the Lord, and ſo did *Jeruſalem* for ſlaying his Son, and ſtoning his Prophets: And probably wrath for Perſecuting is one deadly Ingredient in the Cup of Trembling now put into the hands of moſt Nations, to cauſe in them ſuch a Bloody-flux. It were well for theſe Nations in the preſent dangers, if all Parties ceaſing from Spite, and calling one another to their

ſeveral Devotions, as the Mariners did in *Jonah*'s Tempeſt, could with their joynt endeavour pacifie God. It's to be much doubted whether the Melody of our Organs and Temples can drown the Cries of our Sins, and the wailings of the Fatherleſs and Widows; or that the Halls of our Corporations be ſo well furniſhed with Civil or Spiritual Righteouſneſs, or our Countrey Barns with ſuch good Wheat, as will keep off the Fire of Gods wrath from conſuming us as Stubble and Tares, without more general amendment. It would prove a beneficial Indulgence, if the languid ſpirits of the ſeveral Forms of our Religion ſhould be ſo well revived, as to be able to divert, or overcome thoſe ſtrong Judgments, that our Irreligion is like to bring upon us.

In my Caſe I have had many Experiences of Gods goodneſs; I have ſeen much of his Power and Faithfulneſs in all my Troubles: I put my truſt in him, though I ſaw for certain that moſt of the World about me was againſt me: Great and Small, Friends and Foes, Profeſſors and Prophane, Relations and Strangers, ſome reproaching me to the World, and accuſing me to men in Power, ſome robbing and defrauding me of my Eſtate, ſome tempting me to Uncleanneſs, others poyſoning my Body; ſome writing, others Preaching againſt me, and ſuch Ordinances were mounted in many Pulpits as were levelled at me, not to edifie, but to batter down my ſpiritual Comforts, and I ſhould hear terrifying Voices not from black Clouds only, but from bright ones alſo; inſomuch that ſuch as knew my Integrity

tegrity durſt not own me, but were afraid to conſort with me; and ſeeing me ſet up as a Mark for all to ſhoot at with venom'd Arrows, they were cautious of coming near me, leſt they ſhould be hit alſo; yet when *all forſook me, the Lord ſtood with me*, and hath hitherto delivered my Life from the innumerable Dangers aſſaulting it. And though he permitted moſt of my Eſtate to be gone from me, yet he giveth me content and neceſſary Supplyes to this day, and good Hopes of *having in Heaven a better and an enduring Subſtance*, and more comfortable Manſions, and Relations, than thoſe I am deprived of. Divine Providence in my behalf giveth evidence, that the Fooliſhneſs of God is wiſer than ſubtle Devils, and his Weakneſs ſtronger than mighty malicious men; and that ſuch as put their truſt in him ſhall not be confounded, whatever they ſuffer for his ſake; and when this frail Life is offered up, he'll give me that of whoſe Duration and Felicity I ſhall never be deprived.

The Lord has been often pleaſed to let me have Experiment alſo of his readineſs to hear my Cries in all my ſtraits: When in ſorrows for Loſſes, or apprehenſions of Dangers, *my Soul is caſt down or diſquieted within me*, by making my Application to God in earneſt Prayer, I uſually obtain Comfort, and ſhall be as ſecure and peaceable in my Mind, as if nothing ailed me. In my Diſtreſſes I have had my Heart enlarged to pour out ſupplications to the Author of Life, and found them ſure Antidotes againſt the Infection of Temptations that ſeek the deſtruction of my Soul, and againſt the painful Operations of poy-

ſon in my Body, and have ſometimes obtained eaſe before I aroſe from off my Knees. When I had a ſwelling on the ſide of my Neck, which could not be abated by taking Phyſick, ſoliciting God for help, I had notice by Dream to cut an Iſſue, which diſperſed the Humour in few weeks. Once a Carpenter working at my Houſe ſlit his Finger with his Hatchet, and though the Blood at that time was ſoon ſtanched, yet the man being gone to his Lodging, and opening the wound to one that was skilful in Cures, thereat it fell a Bleeding again ſo violently, that no means could ſtop the Blood till ſeveral quarts of it were loſt, and the man brought to the point of Death. Being called out of my Bed, I went to him, and being grieved to ſee him in that Condition, and the more, becauſe he was hurt at my Houſe, I called upon God in his behalf, and immediately after it came into my Mind that putting his Arm in cold Water might be a means to help him: And thereupon I held his Arm from his Elbow to his Wriſt in Water, and plied it with a wet Cloth, and preſently the Blood recoyled and ſtopt; and though the wounded Man fell into a Swoon that Morning, yet in due time he recovered his perfect Health. It pleaſed God in that great need to put me upon that Remedy, which before I had never thought of. Long ago I had a ſenſible attack by ſome Spirit, and deliverance from him while I called on God. Having ſate up late at my Study, and none being with me in the room, I thought I heard the ruſling of one behind me, when I turned I could ſee no body. As ſoon as

I was in bed, ſomething near me made a ſnarling noiſe like that of Cats fighting, but ſomewhat louder, and ſeveral times blew at my throat very violently: I thought the wind of it ſtronger than that which cometh from Black-ſmiths Bellows. In my Fright I fell to Prayer, and before I had uttered many words in it, the ſtorm ceaſed.

Laſtly, I obſerve that the Lord exerted his righteouſneſs many times in my Concerns. I have often ſeen his hand pleading my Cauſe with thoſe that injured me, and dealing ſeverely with them, and that without my contrivance; for I addicted not my ſelf to ſeek revenge upon them, when I ſeemed to have ſome advantage for it. Some that unanimouſly moleſted me while I was Beneficed, afterwards fell out among themſelves, and ruined one another. Some that were active in depriving me, died ſuddenly thereupon. And the Officer that commanded the rude Souldiers to carry me to Priſon, ſoon after fell out with his own Kinsfolk, which cauſed great diſturbance in Markets by tumultuous fightings, and in open Seſſions by mutual Suits at Law. And near the ſame time Twelvemonth as he ſent me to *Denbigh* Gaol, he went into the great Seſſions held in the ſaid Town, to wage Law againſt his Adverſaries, and there in the heat of Anger was ſuddenly diſpatcht by a violent Feaver. Others beſides me, took notice how his Judgment in the ſight of the County pointed at his late Oppreſſing injury. And within two or three years after moſt of his rude men died alſo in the prime

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of their Age. I might give many Inſtances more of this kind. I wiſh the reſt of my Perſecutors may take Example, and not be made ſuch.

Though I have not layd down here one wrong of a hundred inflicted on me, nor one Mercy of a Thouſand God ſhewed me, yet it may be ſufficient (if the Lord pleaſe) that *Iniquity may ſtop her mouth*, and the *conſiderate underſtand the Loving-kindneſs of the Lord:* And I fear here's more than ſome will either improve or bear at preſent: But that in Gods time they may receive Repentance and Mercy upon Examination of their ways, ſhall be the Prayer of

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